ECCE AGNUS DEI
QUI TOLLIT PECCATA MUNDI

TALLOW CHANDLERS COMPANY.

AFFECTIONATE

ADVICE TO APPRENTICES

AND

OTHER YOUNG PERSONS

Engaged in Trades or Professions.

By the late

Rev. HENRY GEORGE WATKINS, M.A.

Rector of St. Swithin, London Stone.

Author of

Prayers for Every Day in the Week; Parochial Tracts, etc., etc.

The Fourteenth Edition, Revised.

LONDON:

Printed and Published by William Brown & Co., Limited,

38-40, St. Mary Axe, and 40-41, Old Broad Street, E.C.

1894.

CONTENTS.

Introduction 1
Obedience 6
Diligence 7
Temper 9
Relations and Friendships 10
Religion 11
The Sabbath Day 13
Reading 16
Prayer 18
Contentment 19
Cleanliness 21
Lawful Emulation 22
Sobriety 23
Honesty 27
Idle Talking 29
Truth 31
Early Rising 33
Frugality and Savings 34
Companions 35
Gambling 36
The Theatre 38
Moral Dangers 40
Evening Occupation 42
A Serious Conclusion 44
Declarations of God in the Holy Scriptures 46
A Morning Prayer.. 47
An Evening Prayer 48
A Prayer after entering a Place of Worship 48
A Prayer after Service 48
Morning Hymn 49
Evening Hymn 50

To the Reader.

At our birth, as to our conscious minds, we commence an existence that will never end, and the eternal happiness of the soul must be provided for, if at all, while this uncertain life continues. The command of Scripture, "Remember now thy Creator in the days of thy youth," is a most salutary precept. Youth is the setting out in the journey of life, and the first direction our steps take is incalculably important. According to the conduct and the companions we choose at the commencement of our career, our whole future life may be reputable and easy, or discreditable and embarrassed. All the actions of the body are under the guidance of the soul, and the soul must be under the guidance of the Holy Scriptures, if things succeed well with us. It so happens, by the appointment of the blessed God, that our duties to Him are also the most profitable to ourselves. A loss of health as to the body, or of peace as to the mind, perhaps of both, more or less intermingles with all irreligious and wicked practices. In the midst of noisy laughter the heart may be sorrowful, and the end of much mirth is heaviness and grief. But a Christian, who lives soberly, righteously, and godlily, acquires a peaceful conscience, and the most useful and durable friendships—the friendship of God and good men. You may meet with some who will ridicule you for your endeavours to maintain a good and quiet conscience; but before you think less of religion on that account, ask—Who are these revilers? What is their general conduct at home or abroad? What particular good do they do? Are they better masters, or fathers, or sons, than those who keep the Sabbath, and live by the rules of Scripture? Think—If God be for us, none can be against us. Many wicked people determine that their conduct shall not be restrained by Scripture rules, and therefore

despise religion and the Scriptures. An irreligious employment of the Sabbath produces bad conduct in many ways; and if bad conduct is persisted in against the remonstrances of conscience, bad principles will make their way into the heart, and be readily indulged, in order to silence the conscience. But should we give up our regard to God and His holy will, and an interest in our Saviour's love and mercy, and the heavenly state beyond the grave, because of the sneers of an ignorant or a wicked man? God forbid! To guide the steps of the unwary youth, when just setting out amid the evil suggestions and sad examples of the wicked, is the sole design of the author; and if these Hints and Advices are frequently read on the Sabbath-day, with a hearty and constant desire to be daily guided by them, the reader will, under the Divine blessing, spend his youth and age in the ways of respectability and peace.

AFFECTIONATE ADVICE.

INTRODUCTION.

IT is the will of God, our Creator, that all His creatures should be honestly and usefully employed. In the beginning, Adam was placed in the garden of Eden for the express purpose that he might "dress it and keep it." Abel, his son, was a keeper of sheep, and Cain cultivated the fields. These were the first kind of employments. As, however, mankind increased in number, a variety of things were wanted for their convenience, and comfort, and pleasure. These very wants, by the kind ordering of Providence, produced their supply: for God has, in infinite wisdom, so appointed it that one man's honest interest shall tend to the honest convenience and comfort of his neighbour; and hence at a very early period of the world a great variety of mechanical arts were practised. Before the flood we read of workers in brass and iron, and makers of musical instruments (*Gen.* iv. 20—22). It was soon found that the man who made everything for himself that he wanted, lost much time and did nothing well. Each man soon confined himself to one certain business, and spent his whole time in one sort of trade. This tended essentially to the convenience of the rest; and thus each workman supplied himself with daily food, by the payments he received from others, for the work he did for them.

At present, as the wants of men are very various, so we have a great variety of work-people; and as master-workmen die, as well as their elder customers, it is necessary

that young lads should be trained up in the knowledge of honest arts, manufactures, and professions; that there may be a succession of persons to be useful to their several connexions, and who may maintain themselves by selling to others their labour, or skill, or advice. The wisdom of God is apparent in providing for a due succession of persons in every particular calling, by giving to different young men a liking to different trades and callings, or what is, perhaps, as necessary and proper, leading the parents, or friends, to the choice of suitable trades for those under their care.

The sooner young people begin to be instructed in some honest trade or profession it is the better for them. Many young people, for want of knowing a trade, are employed only in mischief, and are daily falling into want and wretchedness; who, if they had been early and honestly employed, would probably have made kind friends, and had comfortable homes.

Young people are frequently wavering in their pursuits, and are captivated by any new thing that presents itself; and this natural temper, if left to itself, would prevent the acquirement of excellence in any one mechanical employment, or a necessary readiness in any business or profession. Our forefathers therefore thought it the best, both for master-tradesmen and for youths, that they should be mutually bound by articles of service and of employment, for seven years, that is, until they are supposed to be able to work or manage a business for themselves. Hence indentures of apprenticeship, and articles of service for a certain number of years took their rise. By an engage-

ment to serve in the same trade or profession for seven years, the mind becomes fixed to one pursuit, and the lad, by habit, becomes capable of performing in a suitable manner, the business that may be entrusted to him. Such a young man is not the "Jack of all trades" who becomes master of none. He is not "the rolling-stone that gathers no moss." He has sufficient time to gain a full knowledge of the business chosen for him; so as afterwards not to need anything beyond his own endeavours at improvement in it. Such an one will feel an honest pride in after-life, that he was properly instructed in his calling, and that he was introduced to it by the most proper path—that is,—was regularly apprenticed or articled. He is also secure, under Providence, of constant employment for several years, and of the attainment of the knowledge of a business, by the steady pursuit of which, he may obtain a comfortable subsistence, and may even advance to eminence.

Added to all this, by the opportunity of a seven years' service, he is likely to acquire a habit of setting a due value on time and appointments, in the regularity that is enjoined him in the hours of his labour, his meals, and his rest.

Though it sometimes unfortunately happens, that a boy soon after he is bound, may not so well like his trade or his master, as he at first thought he should have done, (and perhaps this without any good reason;) yet sober considerations like these—that he has engaged himself for several years—that it is his interest to make himself useful, that he may be comfortable—that his comfort will very much depend upon his own cheerful good conduct to

others, and that every day his apprenticeship or his articles are drawing towards their conclusion, when he may adopt another trade, or at any rate be his own master,—these thoughts have often such an influence, that after a few months, as he becomes better acquainted with his business and his employer, he is more habituated to his service, and feels the yoke easy, and the burthen light. Thus the lad may become a respectable tradesman; who, if he had not been bound to be an apprentice, would have perhaps foolishly and suddenly left the trade he had chosen, and become a mere vagabond!

I now suppose that my reader has been regularly indentured as an apprentice, or is articled to some profession. By this you have become entitled to the care of your master, who has bound himself to protect you, and to instruct you in all the honest mysteries of his business. In a note below you have a copy of an apprentice's engagement with his master, for your frequent perusal and constant instruction, as to what such young persons ought to do and to avoid.

AN EXTRACT FROM AN INDENTURE OF APPRENTICESHIP,

Which ought to be frequently read.

"—— *During which term the said Apprentice his said Master faithfully shall serve, his secrets keep, and his lawful commands gladly do. He shall do no damage to his said Master, nor see it to be done by others, but that he, to his power, shall hinder, or forthwith give warning to his said Master of the same. He shall not waste the goods of his said Master, nor lend them unlawfully to any. He shall not commit fornication, nor contract matrimony within the said term. He shall not play at cards, dice, tables, nor any other unlawful games, whereby his said Master may have any loss. With his own goods or others during the said term, without license of his said Master, he shall neither buy nor sell. He shall not haunt taverns, nor play-houses, nor absent himself from his said Master's service day nor night unlawfully; but in all things as a faithful Apprentice, he shall behave himself towards his said Master, and all his, during the said term. And the said Master ——— his said Apprentice in the same art and mystery which he useth by the best means that he can, shall teach and instruct, or cause to be taught and instructed ———*"

The design of presenting you with this little book, is affectionately, and with a hearty desire for your real prosperity, to explain and enforce the obligations which, for your own good, you have laid yourself under, and which, if you expect the blessing of God to rest upon you in the life that now is, and in that which is to come, you are bound as an honest lad to perform. The only desire and reward which the donor expects, is the hope to guard you, by the blessing of God, against what is sinful and wrong, and to direct you in the path of Christian and business duty. We make this endeavour the more readily, because we have seen, and heard, and known of many dangers and temptations to which young persons are exposed, through their own inexperience, or the want of really good and *disinterested* advisers.

The writer of this hopes that you will shew your gratitude for his endeavour to serve you, in the best possible way, -that is, by seriously reading the following short instructions respecting your duties and dangers. Often peruse them on Sundays, till you have them on your memory ; and till they become principles or thoughts that influence your words and conduct every day. So will you remember your Creator in the days of your youth : and while many are, through their heedlessness or obstinacy, falling into destruction of body and soul, you will be walking in the paths of godliness, virtue, respectability, and peace !

With a very few trifling alterations the following hints and advices may become suitable monitors to Youths of various classes.

OBEDIENCE.

Obey your master in all honest things. This is a command of God. Justice and truth require it, and your interest demands it. The anger of God rests upon the obstinate and disobedient. And if God be against us, by our sin against Him, who can be for us, to do us good on the whole? Your master's age, and experience, and his better knowledge of the world, and of his own business, entitle him to your confidence, and to your obedience to his directions. Your duty is not to argue and dispute with your master, but to obey all his lawful commands; for he must know what ought to be done, and how and when to do it, far better than you can know. If you rebel against his authority, you are depriving yourself of his goodwill, and of his endeavours to be your friend, and you may have to be sorry for it as long as you live! Willingly, therefore, obey his directions. Modest, civil, cheerful, and obedient conduct, will be sure to be attended with God's blessing, and most likely with worldly prosperity. You have contracted with your master to give him all your time, and a ready attention to his instructions; and except in these cases you fulfil your promise, you cannot reasonably expect, that he will be so kind in his manner to you, as he is to those who are obedient to his will; or that you will improve in the knowledge of your business as others do, or leave him at the end of your service with the high character that it will be your interest to obtain.

Avoid being self-sufficient or proud of your knowledge. Do not be impatient at being reproved; or when instructed in anything do not appear unthankful, or say rudely, that,

"you knew it before,"—for remember you bound yourself to be a learner. One way to keep ourselves ignorant, is to pretend to more knowledge than we have; and even if we happen to know something before, that another informs us of, we should be thankful for his kindness, and receive his instructions with meekness; for he may have many other things to tell us, that may be very good and profitable for us to know, and that we are now perfectly ignorant of. We are never too old to learn.

DILIGENCE.

The richest people among the Jews, brought up their children to some honest trade; and the governments of the ancient Greeks and Romans were so convinced of the evils of sloth, that they appointed officers to punish those who spent their time in idleness. Activity in a lawful business produces health and comfort to ourselves, it employs time to its proper purpose,—it delivers from bad connections, and keeps us from engaging in sinful or extravagant pastimes. A bird on the wing is not in danger of the fowler's snare. It is a good thing to be able at once to say to a wicked person who is tempting us to anything that is wrong—"I am engaged"—"I have business to attend to."

Apply with spirit and resolution to what you have engaged to perform by your indentures or articles. God is witness of the promises you made to be diligent and industrious in all lawful concerns. God, who knows what is best for man in his present state, has said, "Six days shalt thou labour, and do all that thou hast to do."

(*Exo.* xx. 9.) A willing practice makes hard things easy, and rough things smooth. Diligence overcomes all surmountable difficulties. Something in your business which you may perhaps dislike at the first doing, you will dislike less at the second, and perhaps not at all at the third. The more constantly you do any good thing the more easy and pleasant will your duties be discharged. Say to yourself, when you feel displeased at any work you are required to do by your master, "I have signed with my own hand my obligation to obey his commands I may, by idleness, discontent, and fretfulness, make my service doubly severe to myself, and forfeit all esteem and respect from my employer, and lose at last the many privileges which belong to an industrious apprentice or clerk. The business must be done, whether I do it willingly or unwillingly. If I do it willingly and cheerfully, I gain my master's esteem and confidence. Perhaps by taking care not to fret his temper, as some others have done, I may make him more affectionate, and less rigid; but I cannot expect him to shew me kindness, if I am not constantly and willingly diligent."

Be quick on errands. Loitering and playing in the street has offended many good masters, occasioned many angry words, and the loss in the end of many a respectable trade. You may expect, and your master expects, that you will be a little awkward at first in some of your services; and perhaps, he may be vexed at it; but if you strive every day to do your business better, you need not despair of becoming a good workman, or a proficient in the management of your business or profession.

TEMPER.

Good temper, and civil conduct and expressions, are very important to promote friendship and peace. "Not answering again," but "shewing all meekness to all men," is a scripture command. Solomon says, "a soft answer turneth away wrath; but grievous words stir up anger." Even, if you are sure the person who speaks to you is wrong; don't contradict rudely, but explain the matter respectfully. Consider, that, while every lawful thing has its advantages; it may have sometimes its inconveniences. These inconveniences, when they occur, ought not to be expressed in a quarrelsome tone, or in the language of discontent. Many things are disagreeable only for the moment. Some inconveniences cannot be remedied; and many of them happen without the fault of any one; and in such cases it is useless to complain. It is amazing with what ease very uncomfortable things may be got through, by thinking in the best way we can about them; and by making allowance for other people's tempers on account of their anxieties —and by endeavouring to soothe rather than to irritate, when any troublesome or provoking affair happens to any about us. Our Saviour has pronounced a blessing on those who try to make and keep peace. "Blessed are the peacemakers, for they shall be called the children of God." Think more about the importance of discharging your duties, than of enjoying your privileges, and you may be sure you are taking the best course to happiness, respect, and prosperity.

In general, speak on those subjects only on which you can speak pleasantly. Cheerfully do your appointed work;

and as cheerfully any little extra services that a particular circumstance may require. Do not show your displeasure by continued sullenness, for that may be as offensive as angry words. Never be severe in your conduct towards younger lads, or those of a meek and timid habit of mind; but rather protect and defend them against the wrongs of others. Take their part in all lawful things; and thus you may become the means of forming them for pleasant and religious companions to yourself.

RELATIONS AND FRIENDSHIPS.

Remember—though your time is to be employed in your master's service, your parents and kinsfolk and kind friends are not to be forgotten. Your articles or indentures, though they form a new relationship for a time, do not dissolve the natural ones. Parents and friends will do well in not hindering you in your business; yet the fifth commandment remains in force upon you—"Honour thy father, and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." You are still bound to keep up an affectionate intercourse with them by letters or otherwise, as frequently as is consistent with your business engagements. You may hereafter very much need their counsel and advice, and the exercise of their affection towards you on trying occasions—for as to accidents and distressing circumstances, none of us know "what a day may bring forth," nor in what way we may absolutely need the kind attentions, and affectionate assistance of parents and relations.

In the road of life, you will be sure to need kind and

worthy friends. These you must procure by your own assiduity and honesty: and God will dispose you to what is right, if you heartily desire to act in all things so as to please Him. Remember, good and worthy friends are only to be gained by your doing, in all cases and concerns, a worthy part;—and your doing so, while you seek God's blessing, will be sure to gain them.

RELIGION.

The Christian Religion is the merciful plan of our Heavenly Father, whereby he pardons the sins of those who repent, through Christ the Mediator; and sanctifies, or sets apart the soul for his service by the Holy Spirit. The principles of Christ's religion are contained in the New Testament.

We descended from sinful parents, and we continually observe a sad tendency in the minds of young persons to gratify wrong inclinations, rather than to be guided by the Holy Scriptures. People in whom there is no fear of God, prefer any present pleasure to the favour of heaven, and however prosperous in this world, they are going toward destruction as to their immortal minds. The New Testament teaches us,—that Christ Jesus came into the world to save such as are conscious of their offences against God's holy laws, and seek through Christ, in prayer, an interest in his mercy. The rational soul, which thinks, remembers, loves, or hates, is our true self, and will abide for ever in a state of happiness or misery, according to the deeds done in the body, whether they were good or bad. The wicked soul, departing from the body by death, will go into the

company of other wicked and irreligious souls, and be associated with them in sorrow for ever; but those who loved religion, and honoured our Saviour by trusting in his merits, and sought to be guided daily into all goodness by the Holy Spirit, will inherit eternal joys. "Your duty toward God is, to believe in him, to fear him, and to love him with all your heart, with all your mind, with all your soul, and with all your strength; to worship him, to give him thanks, to put your whole trust in him, to call upon him in prayer, to honour his holy name and his word, and to serve him truly all the days of your life." "Your duty toward your neighbour is, to love him as yourself, to do unto all men as you would they should do unto you; to love, honour, and assist your parents while they live: to honour and obey the Queen, and all that are put in authority under her, to submit yourself to all your governors, teachers, spiritual pastors and masters, to order yourself lowly and reverently to your superiors, to hurt no one by word or deed, to be true and just in all your dealings, to bear no malice nor hatred in your heart, to keep your hands from picking and stealing, and your tongue from evil speaking, lying and slandering; to keep your body in temperance, soberness and chastity: not to covet or desire other men's goods, but to learn and labour truly to get your own living, and to do your duty in that state of life to which it has pleased, or shall please, God to call you." These things are manifestly our duty; and it is our duty constantly to pray to God, that we may be favoured with his especial grace, so as to walk daily in the way of his commandments. I need not, however, enlarge on these subjects. I recommend you to a constant reading of the Holy Scriptures, and an attention to the sermons you hear.

Where these things are properly regarded, there will be such a childlike fear and reverence of God, and such a trust in the Redeemer, for our souls' eternal happiness when our bodies cease to live in this world, and such a dependence on the daily care of God over us and our affairs, as will be a constant source of security and peace. Always endeavour to please God, and you will be kept from doing harm; and the more inoffensive you live, the more quietness and tranquility of mind and circumstances you will enjoy. Read the history of Jesus Christ, in the four Gospels, and pray to your heavenly Father that you may have something of his mind and temper. For "He has left us an example that we should follow his steps, who did no sin, neither was guile found in his mouth."

THE SABBATH-DAY.

Our Creator, in great mercy to working people, has commanded every seventh day to be kept to the end of the world as a day of holy rest. If God had not appointed this rest, masters would never in the first instance have thought of giving it to their workpeople; therefore poor labourers and servants, and apprentices, are doubly ungrateful to our Almighty Father if they put the day to the purposes of sinful pleasure or worldly profit, which He has mercifully ordained to be set apart for their bodily rest, and the religious instruction of their souls. The command is—"Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God." In it thou shalt do no manner of work, except that which is absolutely necessary, or purely charitable. Sunday is to be employed in attending public worship, as often as our

circumstances permit—in more enlarged secret prayer to God, the giver of all good—in reading the Scriptures—in the perusal of religious books—and in profitable conversation. If you have opportunity, enrol yourself a member of a young men's Bible Class; by this means the reading of the Scriptures will become increasingly profitable and interesting. These are the purposes for which the Sabbath-day is set apart; and these things will be done in the fear and love of God by every one who desires to live soberly, righteously and godly in this present world, and rationally hopes to enjoy the blessings of heaven after he leaves this world. The great and good Judge Hale said,—"His week was more or less a really happy week, as to his mind and thoughts, according as he had spent the preceding Sabbath more or less holily." Be sure you attend Divine worship as much on Sundays as you can, or you are allowed. Never dare to tell a falsehood to your employer, by saying you have been at church, when you know you have not stayed the whole time there. This would be a lie on a most awful subject! Try to remember the text and some particular heads or sentences of the sermon; and if, when you are at home in the evening, you write down in a little memorandum-book what you can remember, in order to read it, and to think upon it in your leisure time, it will help you in more ways than one, and furnish your mind with religious truths and subjects, and assist you sincerely and heartily to worship God, the Father of spirits. Rather associate with elder than younger persons; but have no intercourse with those who make parties of pleasure on Sundays, nor join with others in excursions by land or water on that holy day, or who wilfully neglect public worship. Irreligious young

men, and sometimes unprincipled journeymen, will entice you to go on schemes of pleasure with them; but if you fall into their snares, you give up God's care and protection; and you will perhaps be soon tempted to dishonest practices to pay the expenses of such pleasures, and you know not in what wickedness and distress it may end. Many unhappy convicted criminals, have afterwards honestly confessed that they began their sinful course by profaning the Sabbath, and, by casting off the fear and the help of God, in going into the way of temptation, instead of keeping out of the path of sinners. They have confessed that their pleasure-taking on Sundays has led them to drunkenness, and to the company of bad men and women; and these have led to the thefts or the murders, for committing which they have brought themselves to the prison-house, and their parents and friends to the most heart-rending distress!

If your trade is laborious in the week-day, you need bodily rest on Sundays; and then, worshipping God near to your home, is good for body and soul. If on the other hand your daily occupation is confining, and requiring you to sit much, and you have a religious companion, with your master's leave, it might be good for your health, if you went to some distant place of worship for the sake of exercise by a long walk. In this case, as in the other, the health of body and soul will be promoted. Never let the walk, however, be so long as to hinder your being at the beginning of the public worship, or your staying to the very end of it. Be sure not to prefer the walk to the worship; for then you would be breaking the Sabbath, as a "lover of pleasure more than a lover of God."

READING.

As you will not have much time to call your own, you should put what you have to a good use. Reading is an art that in these days most children have acquired. It is the master-key to all necessary knowledge. It is the grand means of improving the mind and heart, and thereby fitting us respectably to fill up our stations. It unlocks the treasures of God's Word, and lays open before us the good thoughts and practices of wise, and pious, and useful men, whose souls are departed to heaven.

Rising early will give you opportunity to read a few verses or a chapter in the New Testament, or in the book of Proverbs, or the Psalms, before you address yourself to God in your morning prayer. I mention the morning for this reading, because getting up somewhat earlier is at your own disposal, and of your doing so none can complain; and because it prepares for the duties and difficulties, and dangers of the day. Never sit up late at night in your bed-room to read, for sometimes people fall asleep, and great mischiefs may ensue. After your work and before bed-time, if your business allow it, it will be very profitable to read some of the useful and instructive articles, of which there are now a very great variety, and remarkably cheap. If any book is lent you which you find turns serious things to jest, or that ridicules religious people, lay it aside as you would avoid an enemy. People do not tamper with their lives so as to swallow whole packets of poison, merely to discover whether every particle is poison, and whether it will kill them or not; nor should we tamper with the salvation of our souls, and our peace of conscience, and love to

God and the Bible, and our valuable time, by reading the whole of bad books, when we may know at once, from a page or two of each, that they are written by men who are enemies to religion, and who strive to make their readers as much the children of wickedness as themselves—by men who would deprive us of the means of grace, and the hopes of glory, without giving us anything in return, but those evil notions which will hereafter "bite us like serpents, and sting us like adders." No worthy man would buy such books, or lend them to others. He that has no hope of an hereafter, nor fear of his Maker before his eyes, puts himself out of the way of salvation; but he that endeavours, by his writings, or by selling or lending ungodly or infidel publications, to dislodge from the minds of others the fear of God, and the means of being saved through Christ, and the importance of a religious life, and the hopes of a happy hereafter, is neither more nor less than an agent of the Devil, and an enemy to God and man! On Sundays read no books but those that have a religious tendency to improve your heart and thoughts. I have named a few books at the end; some of which will be profitable for you repeatedly to read by yourself, or to your companions, as you have opportunity, especially on Sundays. When the mind is furnished with the truths of religion, it is usually thoughtful of its best interests, as to eternity, as well as time, and averse to do anything that would render a death-bed uneasy—such a mind is inclined to live as becomes a real Christian in this present evil world, and to look for the eternal mercy of God in heaven through Jesus Christ our Lord.

Who are the people that neglect the Bible, and public worship, and go with parties of pleasure on the Sabbath-

day? Certainly, not on the whole the best husbands, nor the best fathers, nor the best masters. Nine out of ten persons in every prison, were, in their prosperity, "lovers of pleasure more than lovers of God." Of this I am sure, bad husbands and wives, and bad masters and mistresses are so, because they neglect the rules of the Scriptures, whatever they profess about being Christians. In this world we are to judge of people, if we are obliged to judge at all, not by what they say they believe, but by what they actually do. Where people are unkind and uncharitable to others, we ought not to adopt their thoughts and opinions against religion, for they know nothing about it. What books do such people read, if they read at all? Not the Bible, which would make them wise to salvation, and thoroughly furnish them for every good word and work; but the writings of ungodly men, whose conduct is often incorrect and offensive to the wise and good. Read the book of Proverbs very frequently. It will do your mind and heart good, to have those wise and holy sayings always in remembrance. Pray to God, that you may practise what you learn from the Scriptures; for "whoso is wise will ponder these things, and he shall understand the loving-kindness of the Lord."

PRAYER.

Prayer is the exercise whereby our minds, that is, our thoughts, may have communication continually with the blessed God. It is the means our good God has appointed, whereby we, sinful creatures, may cast ourselves upon His care and mercy, through the prevailing mediation of Jesus Christ, for the concerns of this life, and the life that is to

come. We are liable, through the sinfulness of our nature, as the children of a transgressing parent, Adam, and through the evil solicitations and ill examples of those about us, to neglect to do what is right, and to do what is wrong; but God, the Holy Spirit, can and will put good thoughts into our minds, and put away bad ones, if we constantly pray that he will do so.* By considering ourselves always as in the presence of God, we shall know, in a moment, when anything sinful is proposed, and be ready to say, "Thou God seest me!—How can I do this great wickedness and sin against God?" "Enoch walked with God, and he had this testimony, that he pleased God."

Follow your prayers with your honest endeavours, that you may really be what you pray to be. Do not deliberately do anything that your conscience tells you is wrong; for that is, in a sort, grieving the Holy Spirit of God, from whose holy operations on the mind proceed "all holy desires, all good counsels, and all just works."

CONTENTMENT.

"I have learned," said the holy apostle, Saint Paul, "in whatever state I am, therewith to be content." Are you bound as an apprentice, or articled as a clerk in an office? Seek not to be free, till the covenanted period on both sides shall arrive. Your daily wants of food, habitation, and clothing—or the means for obtaining them—are supplied; your employment is of a lawful kind, and does not necessarily lead you into temptation.

* I have added two prayers at the end, to be used morning and evening, until you can in secret express your own desires in your own words.

The industry expected of you is beneficial in every way to your health and comfort, and reputation. You are not subject to the cares with which your master is loaded, in order to keep his work-people in good temper, or to satisfy his customers, or to obtain what is due to him, that he may honestly pay the debts he owes. "Having therefore food and raiment, therewith be content." Our blessed Saviour worked at a laborious trade; yet if he had so pleased, he could have taken upon himself the easiest condition in life. Often during his ministry he had no certain dwelling-place! "Every condition," said an ancient philosopher, "has two sides — a convenient and an inconvenient side." We should look at our conveniences and comforts, and compare them with the wants of others, and bless God for His goodness toward us, in so many things. You have an employment, while very many cannot obtain any. You have health, while many are in hospitals. Your calling is a reputable and useful one, while many are so sinfully employed in various ways, as to be mere drudges of the Devil, and are earning the wages of sin, and putting away the favour of God; and who, if they do not turn from their evil ways and doings, will be going from bad to worse for ever! Looking about us, and considering things in this way, and praying to God, that we may be daily His servants, and by and by live with Him in heaven, are the best means to promote contentment with our condition. He that is not good-tempered in the lawful station in which he now is, would not be so in any other. He would carry an ill temper into it, be it what it might; for there would be some inconveniences, and he would have some superiors; from both which circumstances a mur-

muring spirit would shew itself, alike contrary to real religion, and to the enjoyment of true happiness. Be not discontented or fretful by trifling and momentary difficulties. You ought not to envy the journeyman because he has weekly wages, and perhaps you have not; for he may have cares and troubles that you would much dislike. Determine every day to seek the assistance of God in your daily prayers, that you may do your best, and then all things concerning you will, in one way or other, go on well.

CLEANLINESS.

Those who dress above their station, or in any fantastical way, are generally despised by the wise and good. But let your face be always clean, and your hands as much so as the nature of your employment will allow. An unwashed face indicates too often that a youth is fond of low and perhaps wicked company. Respectable people, who will speak readily to a clean-faced boy, would scarcely answer an unwashed one, because the one looks honest and fit to be trusted, and the other looks as if he were a companion of thieves. People may do very dirty work in a very clean way, when their dispositions are cleanly. This decent care of one's person tends very much to maintain health. Many painters and plumbers and other mechanics bring on dreadful diseases and early death, entirely through taking their meals with unwashed hands, or sitting all the evening in clothes that emit the smell of poisonous paint, &c. I have seen clean people of this sort keep a jacket to work in, which they throw off and leave with the materials of their business, when they leave work. He that daily endeavours to look clean and tidy in

a ragged coat, will soon have a decent garment to put on. Take care, even if you are not rich, that your apparel be as neat as you can make it. And if you have not friends to mend your clothes for you, learn to use the needle to mend for yourself in the evening. Tailors do needlework for others, and why may not a youth learn to do a little needlework for himself, if it is absolutely necessary to do so. "One stitch in time" will save many stitches that neglect will render needful. Never be ashamed of any employment that is honest, and suitable, and necessary to your condition in life.

LAWFUL EMULATION.

Endeavour to acquire a habit of remembering the instructions and directions of your master. Negligence and inattention are the sole causes why so many apprentices turn out but poor workmen. It is very aggravating when a master is obliged to repeat what has been told fifty times before. In proportion as you try to do what you know ought to be done, without waiting to be ordered to do it, you are as it were your own master, because you do what is expected of you as of your own authority. This occasions quietness and comfort on all sides.

Be honestly desirous to do your work in the neatest and best way, and with as little loss of time as possible, that you may gain the credit and esteem of your employer, although for a few years you may not gain money by it. The better you can work for your master, the better also hereafter you will be able to work for yourself. Bend your whole genius therefore to your business. Try to be one of the best tradesmen in your line. Nothing of a

merely worldly kind will please your master and mistress and parents better than to see you, by prudence, and sobriety, and honesty, and attention to business, setting forward your own worldly interest. What becomes of those who trifle away their good opportunities by idleness or inattention? They lose their character and their friends, and fall into poverty, and sometimes into prison!

SOBRIETY.

In the way of their duty, and in their master's service, some apprentices and other young persons must of necessity be much with journeymen, who spend a great part of their earnings in spirituous liquors, and in strong beer, even more by far than is necessary, or they can afford to pay for. If they can get plenty to eat, they need not, for their health or strength's sake, spend much in drink. Poor people pay far too much for the very little nourishment that is found in beer. It excites the spirits for the moment, but it does not strengthen the constitution, at least equal to its cost. The poor wives and families of some are often in want of food, and their weekly rent remains unpaid, while the money that ought to support them is spent at the public-house. Besides all this, excess in drinking is sure to excite an irritable and quarrelsome temper, to undermine the health, and in many cases to destroy the reason. Things are often said and done under the baneful influence of drink, of which the man when sober would be ashamed, but which he is tempted to commit when no longer master of his words and actions.

Too much drink excites all the bad passions, and leads people into the most foul and horrid crimes—it destroys time, and murders the soul's happiness. Only threepence a day unnecessarily spent in beer and liquor, amounts in the year to £4 11s. 3d., and in seven years to £31 18s. 9d. —a sum that would make a working man always respectable in his apparel, independent in his mind, and fit to be seen at church every Sunday. Such a sum, if put into a savings bank, might turn to good account in many ways.

Drinking between meals, except the labour is peculiarly hard, makes people always feel thirsty when the mug is not at their mouths. Drinking spirits is taking slow poison; for the compounds that are sold in glasses at the gin-shop contain most deadly ingredients to make them as strong as possible at the least expense, that the owners of these "gin-palaces" may keep elegant country houses and carriages at the expense of the comforts of all the poor working-men, and their wives and families, that take spirits at these shops. These drams produce the loss of a good appetite, and of a good digestion; certainly deprive the drinker and his family of the real comfort of living, mostly shorten life, unfit him for religious duties and privileges, for sickness, for death, and for a happy state hereafter!

If we would abhor the thought of going the greatest lengths in any sin, we must watch against first steps, and small beginnings. The most confirmed drunkard, who makes himself to be despised by every good person, began his sad and ruinous career, only by now and then taking an unnecessary drop of liquor; but this soon produced a

habit of drinking, and all its bitter consequences. The beasts only take what is necessary, and thus they maintain their health and strength; while the intemperate man becomes subject to numberless diseases and privations.

I only mention these things to warn my young reader against the snares and dangers that he may fall into, if he happen to work with companions who frequent public-houses, that he may escape their evil influence. Be determined at the first. Do not drink with them unnecessarily, even if they treat; for their treating you is not pure goodwill, though they may tell you so: they love themselves too well for that; but, if they are very pressing on you to drink, it is that they may, by degrees, draw you into their habits, make you a companion in their evil deeds, or perhaps, that they may put you under an obligation to them to keep some evil thing a secret from your master that ought to be told; and thus, you may become a confederate with them against your employer, by making you afraid to give him information of what he ought to know, and of which you are bound to inform him.

Another evil increasingly prevalent among young men at the present day is the habit of Smoking Tobacco, a habit which brings many sad consequences in its train, and is too often accompanied by excessive drinking on account of the thirst and vital depression which is occasioned by its use. Numerous medical opinions might be quoted, if necessary, to prove the ill effects of smoking, but one or two must suffice.

An eminent aged physician thus writes: "As a medical

man, I have no hesitation in affirming my conviction, based on long and extensive observation, that the use of tobacco must be classed with the worst evils existing in society. Language would fail me were I to attempt to detail the bodily and mental diseases the habit of smoking produces. In my now lengthened medical life I have often seen the worst and most intractable forms of indigestion, and the most distressing and fatal cases of stomach and liver diseases traceable to the use of tobacco, and I am confident that this poisonous weed produces every variety and degree of nervous derangement, from depression of spirits to palsy, apoplexy, and insanity."

A surgeon of great experience thus writes: "I know of no single vice which does so much harm as smoking. It is a snare and a delusion. It soothes the excited nervous system at the time, to render it more irritable and more feeble ultimately. I believe that cases of palsy are more frequent in England than they used to be, and I suspect that smoking tobacco is one of the causes of that increase."

But besides affecting the bodily organs, it is well known that the mind is greatly enfeebled by habitual smoking. In France a commission was appointed to enquire into the influence of tobacco in the schools and colleges, and the result was that those who refrained from smoking were found to be more vigorous and better scholars, and had a higher moral record, and that in the competitive examinations the smokers had proved themselves far inferior to the others.

Drinking and smoking—for these two evils may, we fear, be classed together—often lead boys and young men to commit

acts of dishonesty and other crimes, and it is sad to think how early the habit is sometimes acquired. In a reformatory near Manchester, in which there were sixty-one boys, it is stated by the superintendent that nearly all of these had come there through smoking. They acknowledged that they sometimes drank, and said they did it through smoking; and when asked how it was they got into prison, they said it was through stealing to obtain the money to purchase tobacco.

As you value your character and reputation, your health both of mind and body, avoid the very first step which leads to this injurious and expensive habit, for it grows upon you insensibly, and after a time becomes most difficult to break off. Many youths think it manly to be seen with a cigar in the mouth, but remember that the use of tobacco is a perfectly unnecessary indulgence, and the time may come when you may deeply lament the consequences of yielding to the persuasion or of following the example of those who have become the slaves of this pernicious habit. Of smoking I would say—

> What! lavish money on a weed
> That taints the air with odours vile?
> A triple folly this indeed,
> Time, health, and pleasure to beguile.

HONESTY.

Honesty is a due regard to the interest of others in all our dealings. To be honest is the way to be reputable, to be happy, and to thrive. There is no real gain, in the long

run, by doing anything deceitfully, unfairly, or fraudulently. That will never prosper in your hand, which you dare not fully explain how you came by it. Honesty is, after all, the best policy. He that avoids doing wrong, may look every one in the face without fear, and only an honest man ought to do so. It is theft to charge more to your employer for what you have bought for him than what you have actually paid for it. It is a kind of dishonesty also carelessly to destroy or to waste the materials put into your power to use. A very little waste every day will produce great loss in seven years' service. What is wasted is destroyed, and at the expense of some one who ought not to be put to it. Never attend a moment to any fellow-servant, journeyman, or apprentice, or stranger, who would entice you to do anything secretly with your employer's property. If any new proposal is made to you, and you are at the same time warned not to tell your master or mistress concerning it, you may be sure in a moment that there is something evil and dangerous in such a business, and have nothing to do with it. Never put yourself in the power of journeymen or fellow-apprentices by doing anything yourself that you see it necessary to desire them to conceal from your master, to prevent his displeasure at you ; for if once they have some information they can communicate when they please to your shame or punishment, you oblige yourself to keep secret also their bad or dishonest conduct. Connivance of this kind tends often to the ruin of the good fame of all parties, and has brought many who little at first expected it to a disgraceful end ! Many have got into prison before they were aware by aiding and helping others to pilfer and plunder. The first two or three frauds you may commit

may not be found out or detected ; but that is no security that the fourth or fifth may not cause you to be taken before a magistrate, and so ruin all your prospects in the world ! The pitcher that is at last broken to shivers may have often before returned safely from the pump. You may think no eye is upon you : but "the eye of the Lord is in every place, beholding the evil and the good." And perhaps also, when you are not aware, something like the eye of your master ! He may have had his suspicions raised by observing something in your dress or conduct that he has not liked. He may have missed something from his till, or his warehouse, that he has not told you of ; he may have marked some money, or set some neighbour to watch your conduct and the places you frequent. Thus your frauds may be found out when you may be the least on your guard, and the comfortable master's house may be exchanged for the labour of the treadmill or something worse !

IDLE TALKING.

Some young people are so fond of talking that they tell all they know to any that are silly or artful enough to give them attention. Every trade has something peculiar in its mode of conducting which may be perfectly consistent with honesty on the part of the trader. It is not proper that these peculiarities should be made the subject of idle talking. Everybody is not to be told if you know it where your master purchases his materials, or at what price, or at what discount he purchases them, nor what is the profit he obtains by the articles he sells or manufactures. The customer has nothing to do with these matters. All he has a right to expect is to have a good commodity at a fair market

price. One of your engagements is to keep your master's honest secrets, and not to be forward to communicate what you never hear him talk about to strangers. You are to be his agent, his mouth, or his silence, in all that respects his business. What you think he would not tell about his buying, or selling, or compounding, you must not tell, merely for the sake of showing how much you know of these matters.

Avoid conversing about other people's concerns, or telling all that happens to be told you, when no just ends are to be answered, or when no future wrong or mischief is to be prevented by it. Half you may hear about other people, or about the management of their affairs, may be untrue, or greatly exaggerated by ignorance or malice. Mere tattling also about trifling accidents or misfortunes, or inadvertencies of journeymen or fellow-apprentices or fellow-servants, about things that cannot be rectified and may never happen again, causes useless uneasiness, and may do much serious mischief, and therefore should be avoided.

But while you should scrupulously avoid making mischief, as it is called, you must never keep secret from those whose interest it is to be informed of it, any fraudulent or otherwise wicked thing that you hear or know is plotting, or doing; and such as, if you were the master, you would think your servants ought to inform you of. Warn journeymen or fellow servants first of the impropriety of their conduct, if you can prudently do so; or if this would not answer the purpose, make use of the best means your judgment, or the judgment of your parents or friends may suggest. A very respectful letter of information, though

even without a name, or speaking to your master in private, pointing out a sure way for him to detect the evil that is going on, and to see it with his own eyes, may be a proper way. Avoid, if possible, that your name should be mentioned as the first informer; but at the same time assure your master, that when he has for himself discovered the fraud, you will not be backward, at the necessary time to speak in public fairly and explicitly the whole that you know about it.

TRUTH.

Truth is the account of things as they really are. A false notion of anything that happens, we call a mistake; but a false account of any thing, knowing that it will give an incorrect opinion of it to the mind of another, is a lie. We wish to obtain a right apprehension of things from those we converse with; and therefore, we are bound to express ourselves in a way that will not deceive others. What is the use of the tongue and the ears, but to speak and to hear words that are true? Inquisitive people have no right to expect an answer to every idle or improper question they may choose to put to us: but, when it is right to answer a question at all, it must be answered truly. One great safeguard against lying lips, and a deceitful tongue, is, as we have said already, to avoid everything you would be afraid or ashamed to confess you have done. Lies seem to be so easy at the moment, that thoughtless people who commit a fault are tempted to conceal it in that way. But falsehood is not so convenient as some suppose it is; it produces uneasiness, and it forces the liar to be always contriving to conceal his lies. Wickedness is always a

very roundabout business. Truth and honesty are straightforward concerns. Think then of the consequences of everything before you engage in it. If it would tempt you to think it needful to tell a lie afterwards, it is a bad thing and ought to be avoided. "A lying tongue is but for a moment." Truth will come out—"a bird of the air will tell the matter." God abhors deceit and falsehood, and "the father of lies is the Devil"—and who would make God our enemy, and have such a sort of friend as the Devil? If a young man obtain the character of a liar, no one afterwards places any confidence in him—no one respects him—scarcely any will believe him on his bare word if other things do not prove his assertions, although now and then he may happen to speak the truth.

A desire, constantly on all occasions to speak the truth, is a strong guard against doing wrong. A mere accident never need to be concealed. It should be confessed at once, and a promise given of more care in future. A true and full declaration may now and then, with inconsiderate or angry people, subject a person to present loss or inconvenience; but truth is always gainful in the long run. Sometimes even integrity may occasion a present loss, while a business, on the whole, may be very profitable.

Half a story also has often the evil effect of a falsehood; and silence, in some cases, has all the mischief of a lie. Never speak positively about what you are not sure of; nor use solemn asseverations in your ordinary discourse, for this is the conduct of all liars. It manifests that they are not usually believed on their simple declaration. To be respected for speaking truth, and to find people readily

to believe our bare assertion, is indeed such a great honour and reward, as we should be careful constantly to deserve.

EARLY RISING.

In the formation of an industrious habit, early rising is a material consideration. Your time is your master's. You have given it to him, and you break your faith with him if you indulge yourself to sleep, when you ought to be preparing for your daily business. If you think you have a right to go to rest at a proper time, he has a right to expect that you will begin your business at a proper time likewise. By rising one quarter of an hour before you are required to be in business, you will have time to read a short portion of Scripture; and to offer a prayer to God for His guidance and direction of your soul, that you may discharge your duties, and be preserved from evil; and all this, without at all intruding on your master's time. This will fit and prepare you to shun indolence and vice, and continually dispose you to "do unto others as you would have others do unto you." But how can prayer for these assistances be offered at all, or with due reverence and solemnity, if you ought to be in your occupation when you are only just rising from your bed? Moreover, a lazy habit is a great sin against God, for it is the parent of many sins. It is sure to make other people angry with us —it wastes time—hurries the mind—and hinders that communion in prayer with God the Father of spirits, on whom our true happiness in this world and the world to come continually depends; and it causes the leaving undone many things that ought to be done.

FRUGALITY AND SAVINGS.

I would warn you against covetousness, or a love of money for its own sake; for that always produces selfishness, and often cheating; but I would also warn you against expending improperly, and for mere temporary gratifications, the little money you may honestly get through gifts, or by over-work earnings. As soon as you have a few shillings more than you want to spend in necessaries, put them into the nearest Savings Bank*; and then you will not have it in your power to spend money at undesirable places, or from good-nature to lend to worthless companions or fellow-apprentices, who most likely will never pay you again. If you save but a very few pounds through the whole of your apprenticeship, it will buy you some tools, or a little stock of materials to work upon, or give you the means of joining classes for the improvement of your education, which may be of the utmost service in your future career. Besides, the disposition honestly to save, will keep you away from vicious company, which is always very expensive, and will produce a habit of only spending what is necessary, and on honest things. This will lay a foundation for care and frugality when you have wholly to provide for yourself. This care and frugality at the commencement and procedure of a very small business, has so united savings with earnings, as to enable a man to go to the best market, by going with ready money in his hand, and to allow proper credit to honest customers. Many, once poor, have by these means become such respectable and wealthy traders, as to be chosen to very high and honourable offices in cities and great towns.

* These are now to be found at most of the Post Offices, where the rules and regulations can be had on application.

COMPANIONS.

In your master's premises you must, of course, associate with all who work there; but never engage in wicked or dishonest discourse, and endeavour always to set a good example in your own words and conduct. Thus you will put to silence the wickedness of foolish men; and though they may sneer at you at first, they will in their hearts respect you—yes, and often wish they were like you.

Avoid as much as possible forming acquaintances that are not connected with your own or your master's family; except you can meet with youths of known respectability, and truly religious habits. The conversation of these will do you good, and you will show your wisdom in choosing such for Sabbath companions. "I am a companion," said David, "of all them that fear thee, and keep thy testimonies." Those who are a little beyond your own age, that are sober and steady, are more useful, and should be more valued than younger persons. They have seen more of the evils and dangers of the world than you have, and can often give you useful advice and encouragement.

Avoid all associations at your leisure time with those who jest with serious things, for this is a most dangerous employment of wit. Never choose for your companions those who profane the Sabbath, or those of whom you are not well assured that they obtain their living and what they spend in a perfectly honest way, and not by underhand and low-cunning dealing, or perhaps by robbing their masters, lest they should bring you into their snares, and make you an agent to work their wicked purposes, and thus before you discover your danger you may get

sadly entangled in crime and trouble. To say the least, you will very much resemble wicked people if you willingly associate with them, "for how can two walk together except they be agreed?" It has been wisely said, "You may know whether a man or a boy is respectable or not, by the sort of company that he likes best."

Finally: Never engage in any new scheme that you do not understand, and where secrecy is required. Two workmen once stole a piece of lead from a large building, and induced a poor ignorant labourer to carry it towards the place where they meant to sell it; but he was stopped by a police officer, and taken to prison. It was believed by the magistrate that the labourer knew nothing exactly of the theft, but still he must have known that there was a mystery about the business, and that it was not an open, straightforward affair, as honest things are. The lead being found upon him, and sworn to by the owner, he was convicted of the robbery, and the real thieves escaped. Be upon your guard, therefore, as to bad associates.

GAMBLING.

Games of mere chance with dice, or with cards, or other things in which money is won or lost merely by play, have been viewed by all sober-minded men as a most pernicious pleasure, and very severe laws have been enacted to prevent or to punish public gambling, even in respect of the nobility and gentry. One of the articles of the apprentice's indenture expressly forbids the practice, under the penalty of losing the freedom of the city. Gambling is an offence from its consequences of a very

grievous nature against God, your employers, and yourselves. It is a sad waste of time, and is a source of distraction to the mind. It leads people to become connected with swindlers of every description, and it promotes idleness, theft, and sensuality of all sorts, as it generally associates itself with the most profligate habits. One person can only gain as another loses, and therefore deceit, and evil tempers, and bad expressions are constantly occasioned by the pestilent practice of gaming. Even gain at first may bring to the winner ruinous losses afterwards, as it excites a spirit of covetousness to gain more, and in that endeavour every thing is often lost.

No parent can have the least confidence in a child, nor master in a servant when this pernicious and ruinous habit, the love of play as it is called, is once formed in the mind. It has tempted many to supply themselves with money for the gaming table by robbing their masters: or some other mode of fraud has been invented and practised, which at length has been detected, and the delinquent has fallen into deep distress, and perhaps under condign punishment. Many horrible suicides in high life have been the effect of losses at the gaming-house.

Those who acquire an inclination for gaming, will find little inclination for business. The disposition for the one is quite the opposite to that for the other. Caution, frugality, modesty, self-denial, strict honesty in word and deed, must all meet together to form a respectable tradesman or professional man; but the very reverse of all these good qualities belong to the gamester. He soon becomes extravagant, fraudulent, licentious, and intem-

perate in everything. He, therefore, that would not expose himself to shame, punishment, and ruin, must be careful not to go to race-courses, nor to spend his time in betting, cards, dice, billiards, &c. "Wealth gotten by vanity shall be diminished, but he that gathereth by labour shall increase." (Prov. xiii. 11.)

Let my young reader, therefore, avoid all such company as may lead to this deadly evil of gaming, as he would avoid offending God. Obtain all that you spend in an honest way, and not by the loss or the pain of others, as you would stand high in the credit and esteem of your employer, and enjoy a quiet peaceful conscience. No money will wear well that is not gotten honestly.

THE THEATRE, &c.

Theatrical exhibitions have always been considered by the religious part of society as very prejudicial to men's moral habits. Some people will tell you that the theatre is "the school of virtue." So it might be if the drama inculcated only virtuous sentiments, if plays were attended constantly and chiefly by those who really loved virtue, and who frequented the theatre honestly and truly to promote and increase their usefulness in life; if there were no vicious characters and scenes to notice and observe, if the time of return was so early as not to interfere with family comfort, order, and worship. But it happens that the contrary of all these things is the fact in regard to theatres as they now are. The plays themselves—in the general, and the scenical circumstances—the wretched females that infest the doors of theatres and the interior parts of it as visitors, and to say the least, with the connivance of

some that are concerned in the profits—the notoriously bad private characters of some of the actors, who either through their profligacy first thought of the stage for a subsistence, or have become profligate since—the number of infamous houses in the vicinity of every theatre—all show what the theatre really is.

Attending fairs in the evening, and dancing saloons, is the sure way to the ruin of character, and the loss of respectable friends. Hundreds of youths of both sexes date the beginning of a wretched life to the fairs and dances they have attended.

None can deny but that all the most profligate part of society are the advocates of these amusements, and attend them as much as their means will allow; and that they produce many criminal prosecutions, and occasion great hazard and loss to the masters of many young men that attend them, as well as of the characters of the youths themselves.

Let my young reader, then, neither waste his valuable time, nor his money, nor degrade his morals, nor put his peace, and health, and respectability, and hope of God's favour into danger, by attending these places. It will cause him to keep late hours and bad company; it will excite passions which need his every endeavour to restrain; and it is contrary to those commands of Scripture: "Redeem the time," "Avoid the appearance of evil," "Go not into the way of sinners," "Thou shalt not take the name of the Lord thy God in vain"—*i.e.*, in a light and trifling way—"for the Lord will not hold him guiltless that taketh His name in vain" (*Exodus* xx.). This, however,

is a pernicious and constant practice with actors, both on and off the stage.

MORAL DANGERS.

Some journeymen, and elder fellow-apprentices, are neither more nor less than the devil's agents, to destroy all the good hopes and prospects of young people, and to drown their souls in destruction and perdition! Their wicked discourse with each other shows what wicked and polluted minds they have; and they are a moral pestilence to all about them; for they daily destroy the real and permanent happiness of others. Express your displeasure, if your companions tell you any indecent stories, or talk to you of their own immoral practices; or if they make sinful proposals to you of any kind. A marked modesty is one great safeguard of virtue. With such ungodly and impure people as these, whose conversation is like throwing arrows, and fire-brands, and death, never associate—except when your lawful business requires it; for they would take you into harm's way, and deceive you into the haunts of wickedness to your ruin. Remember the words of Solomon: "My son, if sinners entice thee, consent thou not." "Blessed," in many ways, "are the pure in heart; for they shall see God."

Be very careful how you spend the evening. Many snares and dangers beset young people who ramble about the streets unnecessarily, and they lead themselves into the snares of the devil.

We must take heed to ourselves, and pray to God for help, if we would escape gross sins—and then, if lawful

duty calls us into the way of temptation, God will preserve us, and keep us from evil.

Be sure keep out of the way of bad girls and women. They are the pests of society. Thousands of youths are every year ruined by them, as to health and reputation, to the distress of their parents and masters, and the loss of all their honest worldly prospects! The abandoned creatures I allude to, are, at times, the companions of thieves, and are mostly ready at theft themselves; and the more so, because they know many will not prosecute because of the public disgrace it would bring. When once they entangle unwary youth in their society, it scarcely ever happens, but that health and respectability is utterly destroyed. If medical men could relate all they know on this sad subject, they could tell us tales of lamentation, and mourning, and woe! Many young persons are said to die by consumption, the primary cause of whose death was the associations alluded to; and, many linger out an existence under most malignant and complicated misery, suffering to the last hour of their lives for the sins of their youth! Read Solomon's account of these snares and pests! *Proverbs* ii.—"Avoid them, pass from them, and turn away."

Another danger to which young men in large towns are exposed is the lecture hall of infidels and political agitators. Many of these men gain their living by endeavouring to make men discontented with the institutions of the country in which they live, whereas a knowledge of the condition of other lands may well make every man rejoice that he is born in this land of liberty and Christian

privilege. St. Paul connects these two injunctions—"Fear God, honour the king,"—that is, the sovereign power. May this be the heartfelt sentiment of every Englishman—"True to our own dear country, and loyal to our Queen."

Positively refuse to attend any lectures in which the Holy Scriptures are treated with scorn, or any meetings where the objections of unbelievers in Divine Revelation are likely to be brought forward.

The Bible is the Word of Truth, because it is the Word of God. Remember that by that Word you will be judged at the last day. The objections made by infidels have been answered again and again. Do not risk your happiness here and hereafter by listening to the arguments of these misguided men. The miserable death-beds of those who reject God and his Holy Word abundantly prove the danger of such unbelief.

EVENING OCCUPATION.

Since the closing of places of business at an early hour has been adopted, young men in many establishments have much more leisure time than was the case a few years ago. This time may be profitably spent by taking advantage of the means of improvement so amply provided in many places at a very small expense. There are now in London* and most of the great towns and cities

* The Church of England Young Men's Society Central Library and Reading Rooms, 3, St. Bride Street, E.C.; Polytechnic Young Men's Christian Institute for Apprentices and Artisans, 307, 309, 311, Regent Street; Young Men's Christian Association, Exeter Hall, &c., &c.

of England, reading rooms, well warmed and cheerfully lighted, where young men may meet for social intercourse after the labours of the day. In some of these, debates or recitations, the practice of vocal and instrumental music, chess and draught clubs, with other games of skill are regularly provided, to vary the enjoyment of the evening hours. Extensive libraries are also connected with these institutions.

If a young man desires to improve his education, there are literary classes* for the learning of languages, history, geography, drawing and other branches of knowledge, which may in after life be of essential service. Many of the most eminent men in every profession have risen from the lowest stations by industry and perseverance in the pursuit of science. To give one instance among many:—The great engineer, George Stephenson, was eighteen years old before he learned to read, and he was just nineteen when he was able to sign his name. He determined to learn, and he did learn. By dint of earnest, patient study he became the originator of that universal system of railway traffic which has effected such mighty results throughout the civilized world.

The museums and libraries gratuitously opened to the public, together with the National Picture Gallery, the Zoological Gardens, and many other places might on a holiday be visited with great profit, and be the means of enlarging and interesting the mind on almost any subject to which the taste may be directed.

---

* Evening classes for this purpose are held at King's College, Strand, London, where all particulars may be obtained.

After steady work some recreation is undoubtedly required to recruit the mind. Take care that your recreations are such as may refresh and not weary, so that you may be better fitted to pursue with renewed activity and energy the duties of the following day.

A SERIOUS CONCLUSION.

I hope the young reader will now be willing to follow me in such thoughts as these, and to make them his own. "My early days are important, — am I seriously and honestly disposed to enjoy the favour of God,—to live a religious life,—to be happy in myself,—and useful to others—to be happy in death—and blessed for ever? I hope I am so disposed; if not, it had been better if I had been born in a heathen than in a Christian country!

"Is it not my duty and my interest—that I should 'renounce the devil and all his works, the pomp and vanity of this wicked world, and all the sinful lusts of the flesh; that I should believe all the articles of the Christian faith; and that I should keep God's holy will and commandments, and walk in the same all the days of my life?' These are duties I owe to God, as my Creator and Lord, and duties I owe to myself, if I wish to be happy and useful while I live, and to die in peace.

"Do I reverence and love Jesus the Saviour, and trust to Him for mercy and grace to redeem me from the love and the power of sin? If I am really a Christian, I shall love my fellow creatures, and act kindly, and charitably, and honestly by them, and shall strive to avoid all evil

company, that I may not put myself into danger of grossly offending God; but may lead a chaste, a virtuous, and an inoffensive life. May I enjoy the benefit of constantly attending public worship, and of praying daily for the help of God. By these means I shall grow in the knowledge and practice of true religion, and shall find its 'ways pleasant, and its paths peaceful.'

"These subjects are no trifling ones. In them are involved this question: 'Am I set out on the journey towards heaven or hell? Will the death of my body be the perfection of misery, or of happiness, to my soul? Will JESUS, the Judge, justify or condemn me at the last day? Would I wish to be accounted by my God as His friend or His enemy?' I am not too young to ask myself these questions.

"What is my ground of hope as to eternity? For my soul, young as I am, may be separated from the body, and be fixed in an everlasting state before to-morrow dawn upon the world! The Saviour now says to me, as well as to others, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest;' and another portion of God's Word says, 'Seek the Lord while He may be found, call upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon.'"

DECLARATIONS OF GOD IN THE HOLY SCRIPTURES.

Ye shall not steal, nor deal falsely, neither lie one to another.—*Lev.* xix. 11.

The lip of truth shall be established for ever, but a lying tongue is but for a moment! Lying lips are abomination to the Lord; but they that deal truly are his delight.—*Prov.* xii. 19, 22.

In the way of righteousness is life, and in the pathway thereof there is no death.—*Prov.* xii. 28.

Godliness with contentment is great gain, &c.—1 *Tim.* vi. 6—11.

Take heed and beware of covetousness, &c.—*Luke* xii. 15—31; *Exodus* xx. 17; and *Joshua* vii. 21.

He that followeth vain persons is void of understanding.—*Prov.* xii. 11.

Cease, my son, to hear the instruction that causeth thee to err from the words of knowledge.—*Prov.* xix. 27.

Thou shalt not follow a multitude to do evil.—*Exodus* xxiii. 2.

He that is a companion of riotous men, shameth his father.—*Prov.* xxviii. 7.

It is better to hear the rebuke of the wise, than for a man to hear the song of fools.—*Eccl.* vii. 5.

Be not deceived: neither fornicators nor adulterers shall inherit the kingdom of God.—1 *Cor.* vi. 9—10.

Whoremongers and adulterers God will judge. *Heb.* xiii. 4.

Beware of evil workers.—*Phil.* iii. 2.

Blessed are the pure in heart, for they shall see God.—*Matt.* v. 8.

Exhort servants to be obedient to their own masters and to please them well in all things, not answering again; not purloining, but shewing all good fidelity.—*Titus* ii. 9—10.

Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God.—*Col.* iii. 22.

With good will doing service.—*Eph.* vi. 7.

Be thou in the fear of the Lord all the day long.—*Prov.* xxiii. 17.

A MORNING PRAYER.

MOST merciful Father, I thank Thee for the refreshing sleep I have enjoyed, and for all the comforts with which I am now surrounded. Make me increasingly sensible of Thy manifold goodness toward me, and enable me daily to show my thanksgiving, not only with my lips, but by my conduct, by giving up myself to Thy service, and by walking before Thee in righteousness and true holiness all the days of my life. Pardon all the sins of my thoughts, and words, and works, for the sake of the sufferings of Jesus Christ. Make me to love Thee above all things, and to seek Thy honour and glory. Dispose me conscientiously to keep the Sabbath day, and to attend to the ministration of Thy Word. Keep me from taking Thy Name in vain; from being ashamed of being thought Thy servant; and from speaking irreverently of religion, or scoffing at religious people. Dispose my heart to read, mark, learn, and meditate upon Thy holy Word. May I take heed to its directions as the guide of my youth; keep the door of my lips, that I offend not in my tongue; regulate my temper towards others; let me be angry at nothing but what is sinful, and love and desire nothing but what is good and useful. Cleanse the thoughts of my heart by the inspiration of Thy Holy Spirit. Keep me from evil company, evil communications, and sinful actions. Make me affectionate towards all my relations, kind to my friends, and obedient and respectful to my superiors. From coveting or desiring other people's goods; from all sorts of fraud, and immorality, and false-speaking, "Good Lord, deliver me." May I, on all occasions, do unto others as I would they should do unto me. Bless all with whom I may have conversation or dealings this day. Let me not occasion any to do wickedly nor be myself enticed by the wicked to say or to do anything offensive to Thee. Whatever irreligious people may say against a religious practice, may I persevere in it to my life's end, as the only source of true happiness in this world and the next. May I always believe that if Thou takest my part, no real evil can befall me. Into Thy hands I commit my spirit this day, that I may not fall into temptation, but be delivered from evil. And when my body dies, may my soul dwell with Thee for ever, through the merits and worthiness of Jesus Christ my Saviour. *Amen.*

Our Father, &c.

AN EVENING PRAYER.

BLESSED LORD, I thank Thee that Thou hast assigned to me by Thy Providence a quiet resting-place. I thank Thee for the comforts of life which I have enjoyed this day. I will lay me down in peace and take my rest, for Thou, Lord, only makest me to dwell in safety. Forgive me, O Lord, all the sins I have committed against Thee in my thoughts, my words, and my deeds this day, for Thou knowest of more secret faults and presumptuous sins against Thy holy law and against Thy goodness than I am aware of. May I be interested while I live, and when I die, and for ever, in the atonement and righteousness of Jesus Christ; and may the Holy Spirit direct and sanctify and govern my heart and life in the works of Thy laws and in the ways of Thy commandments. Bless and prosper all that dwell with me in this house, or work with me in the world, or that I have associated with in business this day. Bless my employers, my parents, and other relations, and all my friends; may they all become true Christians, and walk with God, and daily endeavour to please God. May they and may I possess that godliness which is profitable for the life that now is and for that which is to come; and when our bodies sleep the sleep of death, may our souls enter into "that rest which remains" for all that live soberly, righteously, and godly in this present world, where we may dwell with Thee our heavenly Father, the blessed Saviour, and the Holy Spirit, three Persons, but one Jehovah, to enjoy Thy favour and love for ever. *Amen.*

A PRAYER AFTER ENTERING A PLACE OF WORSHIP.

O LORD the Holy Spirit, bless the minister who is about to pray for us, and with us. Make his preaching instructive to me, and enable me to love, and reverence, and serve Thee more and better, by my meeting every Sabbath day with other Christians in this house of prayer. *Amen.*

A PRAYER AFTER SERVICE.

WRITE, O LORD, upon my memory, the doctrines of Thy Gospel, and enable me by Thy grace to practise the precepts of Thy Holy Word. Accept the prayers and praises I have offered, pardon my failings even in this religious service, and make me every day in everything what I ought to be in Thy sight, through Jesus Christ our Lord and Saviour. *Amen.*

MORNING HYMN

NEW every morning is the love
Our wakening and uprising prove:
Through sleep and darkness safely brought,
Restored to life, and power, and thought.

New mercies each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.

If, on our daily course, our mind
Be set to hallow all we find;
New treasures still, of countless price,
God will provide for sacrifice.

The trivial round, the common task,
Will furnish all we ought to ask;
Room to deny ourselves, a road
To bring us daily nearer God.

Only, O Lord, in thy dear love
Fit us for perfect rest above;
And help us, this and every day,
To live more nearly as we pray.

EVENING HYMN.

ABIDE with me : fast falls the eventide ;
The darkness deepens ; Lord with me abide,
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me !

Swift to its close ebbs out life's little day ;
Earth's joys grow dim ; its glories pass away :
Change and decay in all around I see ;
O thou, who changest not, abide with me !

Not a brief glance I beg, a passing word ;
But, as thou dwell'st with thy disciples, Lord,
Familiar, condescending, patient, free,
Come, not to sojourn, but abide with me !

Come not in terrors, as the King of kings ;
But kind and good, with healing in thy wings ;
Tears for all woes, a heart for every plea ;
Come, Friend of sinners, thus abide with me !

Thou on my head in early youth didst smile ;
And though rebellious and perverse meanwhile,
Thou hast not left me, oft as I left thee,
On to the close, O Lord, abide with me !

I need thy presence every passing hour ;
What but thy grace can foil the tempter's power ?
Who like thyself my guide and stay can be ?
Through cloud and sunshine, O abide with me !

I fear no foe, with thee at hand to bless ;
Ills have no weight and tears no bitterness ;
Where is death's sting ? where, grave, thy victory ?
I triumph still, if thou abide with me !

Hold thou thy cross before my closing eyes,
Shine through the gloom, and point me to the skies !
Heaven's morning breaks, and earth's vain shadows flee ;
In life, in death, O Lord, abide with me !

The Titles of a few Useful and Instructive Books, which can be easily procured are appended.

Nicholl's Help to the Reading of the Bible.

Doddridge's Rise and Progress of Religion in the Soul.

The Pathway of Safety. And other Works by Rev. ASHTON OXENDEN.

Bickersteth's Help to Reading the Scriptures.

Presence of Christ in the Twenty-third Psalm. By BISHOP THOROLD.

Plain Words. Four Series. By W. WALSHAM HOW, Right Rev. Lord Bishop of Wakefield.

The Life and Times of Jesus the Messiah. By EDERSHEIM. (Abridged.)

The Cambridge Bible for Schools. With Introductory Notes. Edited by J. J. S. PEROWNE, D.D., Dean of Peterborough. (Issued in separate books.)

Bunyan's Pilgrim's Progress.

Works by DEAN GOULBURN.

Sermons by CANON LIDDON, *preached in St. Paul's Cathedral.*

Life of Bishop Pattison.

The Graver Thoughts of a Country Parson.

The Recreations of a Country Parson.

Catherine and Crauford Tait. By the late ARCHBISHOP OF CANTERBURY.

Abercrombie on the Moral Feelings and on the Intellectual Powers.

White's Natural History of Selbourne.

Works by CHARLOTTE YONGE.

Works by Miss GIBBONS.

The Story of the Heavens. By BALL.

The Story of the Life of George Stephenson.
Self-Help.
} By SAML. SMILES.

The Publications of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, Northumberland Avenue, Charing Cross, W.C., and 46, Queen Victoria Street, E.C.; *and of the* RELIGIOUS TRACT SOCIETY, St. Paul's Churchyard; *including "The Sunday at Home" and "The Leisure Hour," in weekly and monthly parts.*

KV-423-770